

THE BAPTIST.

\$2.00 IN ADVANCE.

Our Mississippi Baptist Sanitarium.

When will it be a fact? Surely it ought to be soon. I am delighted to note that our Texas brethren have opened theirs and that THE BAPTIST is beginning to agitate the question of a similar move in Mississippi.

On my recent visit to St. Louis I talked with Brother Richey, a prominent business man who is a trustee of the Baptist Sanitarium of that city. He gave me a copy of their last financial report which shows that the institution is now not only self-sustaining, but has really become a paying enterprise, and now has money enough ahead to make a handsome enlargement should the directors decide to do so.

Catholic hospitals it seems make money and at the same time carry on a great deal of charity work. They simply charge enough to those who are able to pay, to furnish means for the care of those who are not so do city hospitals, I understand.

And, by the way, numbers and numbers of our Mississippi Baptists go to New Orleans and Memphis to be nursed and treated in Catholic hospitals. My brethren, these things ought not so to be. It ought to be as rare to find a great city without a Baptist hospital; and I am not sure but the Baptists of a great State ought to be as willing to live or exist rather without a college as without a sanitarium. Think it over, brethren. Why not take positive steps in the matter in our next Convention.

Why not have a "Good Samaritan Hospital," at Jackson or Meridian, splendidly equipped and belonging to the Baptists? And have our sick nursed by consecrated Baptist women trained as professional nurses instead of by Catholic Sisters of Charity. If there is any one line of work that the Master taught us, by both precept and example, from beginning to end of His ministry, it is the work of administering to and healing the sick and suffering. Let's hear from somebody else on the question. Next?

B. G. LOWREY.

Seventh Avenue Meridian.

A meeting of about ten days has recently been held at Seventh Avenue Church.

The services were conducted by Brother S. W. Bosdell, the wide awake pastor of Forty first Avenue Church. Preacher and people seemed to come together "with one accord," and as the Spirit is ever ready to do His work the result was the verification of the truth, "Delight thyself in the Lord and He will give thee the desires of thine heart." Christians were revived and sinners have entered the narrow way, and

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it seems that a new era has dawned on the great cause in this part of our city.

During the meetings fifty five members were added to the church, the majority of them for baptism. Two others had been baptized three weeks previous to the meeting. A number professed conversion who have not joined any church.

The outlook was never more encouraging, yet it seems that much has been left undone and it is generally hoped that many more may be added before the close of the year. The pastor, Brother D. A. Covington, who is regarded by all who know him as one who truly "walks with God," is regularly with the church only one day in each month and consequently cannot do the pastoral work needed to be done in this neighborhood of about seven hundred people; the majority of whom are either Baptists, else are of Baptist families.

The interest in the Sunday School work, which has not been as good for a few months past as it had been, is now on the increase. The last Sunday's report showed the presence of over eighty pupils, teachers and officers.

The annual enrollment since its origin seven years ago, has ranged from one to two hundred. Is there another church in the State so far outstripped in number by its school as this church, with a present enrollment of only a few over one hundred? The B. Y. P. U., now eight months old, with a membership of thirty or more, is continually growing in interest. The weekly prayer meeting, which has been suspended for some time, has been revived to the gratification of many.

As we reflect over past difficulties and unaccounted-for hindrances, and remember in what weakness the laborers have wrought, and what unexpected opposition they have faced both on the field and from without, we can only exclaim, "What hath God wrought?" and are encouraged to continue in hope, faith and love, as a small voice whispers, "Not by might nor by power but by my Spirit, saith the Lord of hosts."

M. L.

Meridian, Miss., May 3, 1904.

Mind and Morals

It was Gouverneur Morris, that shrewd American observer at Paris in the days of the Revolution, who said of the great Mirabeau (of whom so much was expected, but who accomplished so little), that "his understanding, I believe, is impaired by the perversion of his heart."

This is a fact of which very few men seem to be apprised—that a sound mind cannot exist where the morals are unsound. The event proved how Morris' judgment

of the talented, but unscrupulous marquis proved true. "Had Mirabeau been virtuous," another contemporary said, "he would have been great; being vicious, he was only wonderful."

The Duke of Wellington, a man of principle through and through, remarked of cardinal patriarch of Lisbon that, though naturally gifted, he could not be great, because "he was a very unprincipled man, and when that is the case, I never think one can be a very able man."

Gladstone was of the same opinion at a later day, when he remarked "how largely the intellectual powers of a man are affected by the demands of life upon his moral powers, and how they open and grow, or dry up and dwindle, according to the manner in which those demands are met."

The insight of these three thinkers, each of whom had achieved great successes himself, was not at fault. The psychologist of today tells us that the criminal brain is a weak brain, not a strong one. "Vice and crime," says a modern writer, "are blunders in the difficult art of living, and no man who deliberately persists in committing a series of these serious mistakes can lay claim to any high ability." Sin, even from the scientific, non-Christian standpoint, is a sign of mental lack and weakness. Sin, from the Christian standpoint, is a departure from God's laws and the sinner thus degrades his own mind from what God meant it to be, so that it loses the full, healthy powers that it ought to possess.

It is not "smart" to do wrong. It is the stupidest of blunders. The boy who smokes a cigarette with the idea that it looks a clever thing to do, the young man who cheats in business and feels he has made a brilliant stroke, the girl who says sharp and even slanderous things to make her conversation interesting are, in their small and several ways, making exactly the same mistake about sin that Morris and Wellington and Gladstone exposed long ago in greater cases. The Bible plainly calls the sinner a fool. It is not a pleasant epithet, but it is always true. Washington founded the greatest nation of the modern world. Napoleon lost all, and died discredited in exile. Goodness is the essential condition of lasting greatness; all history, all experience prove it. If we have sound minds we will stick to sound morals. When we choose, instead, to consider wickedness of any kind as cleverer than goodness, our decision does not affect the facts. It only proves that our minds are not up to the standard that they might be.—Young People.

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Methods of Divine Revelation.

The great difficulty in the way of the superior intellect revealing itself to the inferior is readily admitted by all who teach, for teaching is really a revelation of the teacher to the pupil; the pupil unconsciously assimilates the character of the teacher to some extent. If this difficulty is so great when the finite tries to reveal itself to the finite how much greater the task of revealing the Infinite to the finite. Man in his primal state was in communion with God, he had the moral image of his Creator, but in his fall he lost all knowledge of God and became separated from him, and in order to re-establish communion and fellowship it was necessary that God should so reveal himself to man that he could apprehend, and intelligently accept Him. The methods used by God in making this revelation is the subject to which I ask your attention.

So soon as Adam fell and called down upon himself and his descendants the curse of violated law God began this revelation, and since that time it has been going on, on an ascending and ever widening scale. When we study this work and see how persistently, patiently the great loving God has endeavored to make man understand, or appreciate Him, and then think how signally, apparently, He has failed in this endeavor, it seems almost pathetic. A careful study of the Bible will show that there have been seven methods used by God in this revealing work, each of which is an advance upon those preceding, but not always entirely superseding them.

Let us go back in our imagination some four thousand years: Down in the land of Ur of the Chaldees we see a young Bedouin Arab chief whose duties and preferences call him to be much in the open country; he sees his people worshipping the host of heaven, but to his contemplative mind there is something unsatisfying in such worship; he meditates upon the subject and as he watches the sun as he rises in the east and takes his course athwart the sky until he sinks to rest in the west, and then turns his gaze upon the stars as they march forth and looks upon the silvery moon, the queen of the night, he asks himself the question: "Whence came these beautiful spheres; are they self-created, are these really our gods?" His heart cried out for something, he knew not what, but he felt the emptiness of the worship of his fathers and commenced to "feel out after God," until in response to the unuttered prayer of his lonely heart the God of these orbs spoke to him through nature, revealing himself to Abram as the great Creator, and he was able to feel what the psalmist afterwards so beautifully expressed: "The heavens declare the glory of God and the firmament sheweth his handiwork." In this we have the first method of revelation, the revelation through nature. This method exists today but has been superseded by others fuller and more specific in their nature. Where is the man whose mind is not blinded by Satan who does not see God in nature? The entire universe speaks His

praise and tells of His power and goodness and nearly one thousand years after Abram, David realized the fact of this revelation and put it in the beautiful words of the 19th Psalm.

In the years succeeding this first revelation to Abram he doubtless meditated frequently upon the wonders of nature and the wisdom and power of the great Creator, until he was prepared for the second step in the divine revelation, and sometime during his daylight meditations, or perhaps in the dream of the night, God spoke to him telling him, "Get thee out of thy country, and from thy kindred, and from thy father's house unto a land that I will show thee." And in after years we are told "the word of the Lord came to Abram in a vision." (Gen. 15:1.) When Abraham's grandson, Jacob, was fleeing from the righteous anger of his defrauded brother, he lay down upon the ground near Luz, with a stone for a pillow, and saw that wonderful vision, the ladder set up on the earth with its top in the heavens and the angels of God ascending and descending upon it; and when he awoke he said, "surely God is in this place and I knew it not," and he called the name of the place Bethel, the house of God. In these instances we see the second method of revelation, viz.: through visions of the day and dreams of the night. This method is an advance upon the first in that it is a revelation of God to the individual man, giving him a message or command with promise of blessing. In the early years of revelation this was doubtless the way in which God revealed His will to men and gave them some apprehension of His character and will, but this method has passed away, and no man at this day has any such revelation from God.

Four hundred and thirty years after the promise to Abraham we find his descendants, the Israelites, in the wilderness having just come forth from Egyptian bondage. Moses, the lawgiver, has been up in the mount and received instructions as to the tabernacle and its services, the priests have been anointed to their office and the sacrifices and ceremonies of worship have been established. What do they mean? Is all this bloodshed and these washings and white garments simply forms without meaning, without significance? Surely not. God is revealing himself through these means, and in these we have the third method of divine revelation. The sacrifices taught the fundamental truth that "without the shedding of blood there can be no remission of sin." God is infinitely just; the washings taught that no one can approach the presence of God without purity, for God is infinitely pure; the white garments of the priests taught that "without holiness no man shall see God." God is infinitely holy. The first method revealed God as the Creator, the second as the sovereign Guide and Provider, and the third as the God of Justice, Purity and Holiness. The first methods were not superseded entirely by the third, but only supplemented; God still revealed himself through nature and in some instances through dreams and visions but we can see how there is a constant development, both in method and the character of the revelation.

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As time passed the chosen people wandered from God and their history during the period of the Judges is a series of apostacies and returns, the teachings of Moses, Joshua, and the services of the tabernacle were forgotten or neglected; then it was that the fourth method of revelation was instituted. Men were called out from the ranks of the people and ordained by God to be His messengers to men, to reveal His will to the people, and the order of Prophets was recognized and these men were the accepted representatives of God. The first prophets wrote nothing, but instructed the people orally and their work was therefore confined to their immediate vicinity, they only revealed God to those with whom they came in contact, and in this respect they fell short of the next method, the fifth, which was the revelation through the written prophets.

With the continued religious degeneracy of Israel it became necessary to have a system of revelation of the will of God and His character which would reach the people more generally than was possible by personal instruction, and to supply this need the method of revelation by writing the prophecies was instituted. These came into being after the division of the kingdom and before the fall of Samaria. As has been intimated, this method of revelation was an advance upon the last named in that it was more effectual in reaching out, not only to the chosen people, but to those who dwelt in "the regions beyond." These writings were read by men all over the world, and today are of equal authority with the other inspired writings. They reveal God as the ruler of infinite mercy and grace, in addition to the character set forth by the previous methods. They promise mercy to the penitent, while they denounce woes upon all who will not repent.

When Malachi had uttered his last prophetic warnings, the voice of inspiration was silent. All that was to be revealed of the nature, purposes and will of God, under the dispensation of law, was complete. It was now to be proven whether that revelation, enforced as it had to be by the severest discipline, would avail to reinstate and preserve in godliness and virtue, and consequently in happy enjoyment of divine favor, the people to whom it had been made. For four hundred years the probation was continued. This period had demonstrated the fact that all methods of revelation heretofore used had failed to bring man into communion with his God. The people who had been most blest in having all this revelation had drifted into a formalism which was as abominable in God's sight as idolatry itself, and the last of the prophets reveals God as the outraged sovereign and father, denouncing woes upon his disobedient subjects and unloving children.

At the close of this period of four hundred years, when "the fullness of time"

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had come, God again speaks to men "by His Son." And we here have the sixth method of revelation.

We may well regard all previous methods as preparatory for this. Jesus Christ is the great Revelator, He was the incarnate God; there can be no question asked as to the nature, character, will, or disposition of God that is not fully answered by Christ. He says, "he that hath seen me hath seen the Father;" "I and my Father are one." He claimed that, acted just as God acted, thought just as God thought, lived just as God would live if on earth, and loved just as God loved. He demonstrated the power of God in His miracles, the wisdom of God in His teaching, the patience of God in His sufferings, and the love of God in His death. Until Christ came the fatherhood of God was shrouded in mystery, even the most devout Jew had no proper conception of such relation; all former methods of revelation failed to give any idea of it, but he taught His disciples that God was not only His Father, but theirs also. His people are God's children. He laid bare the great loving heart of God and revealed Him, not only as the infinitely just, pure, holy, all-powerful Sovereign, but the infinitely merciful, patient and loving Father. The man who does not see God in Christ is wilfully blind. We can say with all reverence that God exhausted himself in giving this revelation, and consequently the man who rejects it is hopelessly lost, "without hope and without God in the world."

Since Jesus Christ is the perfect revelator it would seem that no other method could be needed, but as Jesus was a man, subject to the limitations of the nature which He assumed, He could only reveal God to those with whom He came in personal contact, the fruits of his personal ministry were small, and he announced the absolute necessity for the seventh and last method of revelation when He said, "It is expedient for you that I go away." His work was fundamental, it was entirely finished when He so pronounced it on the cross, and after an interval of ten days from His ascension the revelation through the Holy Spirit was inaugurated at Pentecost. Christ said of this Person, "He shall take of mine and show it unto you." He not only reveals God as the merciful and gracious Father, but He revealed to the early disciples and through them to us and all mankind the true nature of the Redeemer and His work. The closest friends and companions of Christ had no idea of the nature of His mission, and their obtuseness was a constant source of grief to Him. Peter could never have preached his great sermon on the pentecostal occasion but for the revelation which came to him through the Holy Spirit. It is pertinent here to ask, in what is the revelation through the Spirit an advance upon that through Christ? I have already referred to some ways in which there is an advance, certainly it is not in the fact that God is more fully revealed, but it lies in that man is better prepared to receive the revelation and that such revelation comes to each individual,

"Fruit" tells of patient waiting. The peach is planted and it is spring before the little sprout is up; and we wait through summer and winter for the coming bloom and consequent fruit. The sun must scorch and the wintry blast chill and the storm fasten the roots—all looking to coming fruit. So in God's economy, the best fruit follows time, sunshine and trial. "The fruit of the Spirit is love," and this is often ripened in patience and sorrow.

This "fruit" is inward, but looks out-ward, and carries in her hand a longing to help somebody. She is glad when opportunity comes—she embraces her and they, together, lift up the fallen.

When this "fruit" is full blown in our lives something wonderful will happen to this old world.

J. E. PHILLIPS.

New Church at Bassfield.

Bassfield is a thriving new town in Covington county, on the Pearl and Leaf River Railroad thirty-four miles west of Hattiesburg. The writer has been preaching on 1st Sunday afternoon there since the beginning of this year. There being no Baptist church within less than six miles of the town, and a goodly number of Baptists in and near there who wished an organization, yesterday afternoon being set for the time, a church was constituted.

The Presbytery was composed of Eld. E. Hanlan, Deacon N. A. Burkett and Eld. T. J. Moore, the latter acting as moderator.

Nineteen members of regular Baptist churches in good standing came forward and were in due form constituted an independent Regular Baptist Church of Jesus Christ. This being done the Presbytery declared them ready to perform all duties devolving upon such a body and after invoking God's blessing in a prayer led by Elder E. Hanlan. The new church then chose a moderator pro tem, a regular clerk, adopted the name "Bassfield Baptist Church of Jesus Christ," and after attending to some other minor matters and listening to a sermon, adjourned.

You may register this new church upon the list of progressive, aggressive and wide-awake missionary churches and expect great things to come from it.

T. J. MOORE.

Prentiss, Miss., May 2.

Note to the Stay-At-Home.

Our great Convention meets in a few days, (May 13th.) While several thousand will go to the Convention, hundreds of thousands will stay at home. To these we give a few words.

Our people have sent increased contributions for foreign missions, and we will report the largest receipts in our history. All indebtedness has been paid.

We have never had so many baptisms on the foreign fields in one year.

A new work has been begun in Argentina, South America, and the Board has decided to open a mission in Persia also. We must go forward. God said, "Go ye into all the world."

Let those who stay at home, with those who meet in Nashville, all in praising God for His blessings, and earnestly pray to Him that this may be a great *Missionary* Convention indeed, and that He shall guide His people into greater undertakings for His glory.

Yours fraternally,
R. J. WILLINGHAM, Cor. Sec'y,
Richmond, Va., May 6th, 1904.

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Field Notes.

The annual visit of the tramp to Lexington, Durant, Goodman, Pickens and Canton, was greatly enjoyed, except the dregs of Lagrip that still persevere and every few days grip a little tighter. It would be a real delight if it could be lost somewhere. It is so exasperating to flatter oneself one day that he is rid of it, and then find it lurking around and to his discomfort and chagrin, it grasps him again, as if to say you can't escape me! Such has been the experience of this scribe for more than two months.

LEXINGTON.

Rev. T. T. Martin was assisting Bro Kincanon in a series of meetings and the prospects were most flattering save for the serious illness of Bro. M's wife, and which terminated in her death on the 2nd inst. The tramp sorrows with the bereaved ones. It is sad, but God knows best. "He doeth all things well." This scribe cherishes the gracious welcome always accorded him in the home of Bro. K. and wife. Long may the cherry welcome and the sunny smile remain to brighten the home and gladden the heart of the sojourner within their gates.

DURANT.

It had not been the pleasure of this scribe to meet Bishop Moore and his charming assistant until this visit. Within their home was the fragrance of a brotherly welcome to this writer. What a joy it is to share the comforts of such homes as this and catch the bright cheerfulness of their consecrated lives! One must needs feel inclined to linger in such hallowed atmosphere. The good bishop swapped work with ye tramp—that is the tramp preached at the evening service and the pastor spent the following day interviewing the saints in the interest of the paper. The horse and buggy was furnished by Bro. Williams and highly was it appreciated. Many were seen in both town and country. While the harvest was not overly rich, we were sewing the seed, and by and by we shall gather up the fruits.

GOODMAN.

Bishop Ellis took charge of the tramp and—but it is not necessary to relate the fact that grace abounds in this home. Here the Master abides, and His servants are always welcome. Once a year the beloved assistant pastorress welcomes ye tramp. It was His pleasure also to share the hospitality of Bro. and Sister Powers. While on this trip the tramp met for the first time the mother of ye editor, who charged him with the special care of her "big boy." Heaven bless these mothers! Their hearts are always in the right place.

PICKENS.

The tramp spent only a part of one day here. The night was spent in the home of Bro. Watlington, whose home is near Vaughan's Sta. Truly this is a model home. The Captain and his companion have no children of their own, but there are two fair girls and two bright boys whose paths are brightened and blessed by the parental

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care bestowed upon them by these saints of our Lord. A delightful night, and then on to

CANTON.

The tramp called at the Pastorium but no one in, so failed to meet Bishop Cooper. The tramp was quite sick and took first train for home, where he is now grappling with the grip. Can't say which shall get the best of the tussle.

O. M. LUCAS.

Poplarville.

The Baptist Church on the 4th Sunday in April ordained Bro. T. Luther Holcomb to the full work of the ministry.

The pastor was assisted by Rev. J. P. Culpepper and Rev. J. L. Finley. Rev. W. B. Holcomb was made an honorary member of the Presbytery. At 11 a. m. Rev. J. L. Finley preached a sermon logical, forcible and much appreciated—one was received for baptism.

The Presbytery organized at 4 p. m., and conducted the examination which proved satisfactory, reflecting credit upon the candidate.

At 7:30, Rev. J. P. Culpepper, before a large and attentive audience, preached the ordination sermon, which was both practical and very impressive. After the sermon the Presbytery observed the usual order of services, at the conclusion of which the church raised \$2700 for Ministerial Education, said amount being given to Bro. Holcomb.

May God's blessings rest upon Bro. Holcomb, and may he be a great power for good and for God.

J. T. DALE.

Experience From Which to Profit Continued.

In continuation I beg to write the following: If God be for us, who can be against us? After eleven years battle, trying to keep from going into the ministry, leaping from one excuse to another, and bearing for about 2 years the many forms of criticisms by friends and acquaintances as to what they thought I would be as a minister of the gospel, and after suffering many things which would take considerable time in which to write, print and read, found a place where there was absolutely no excuse. God in his wisdom saw fit to put into the heart of one of his children a desire to help me. And altho he has passed away from this world of sin and sorrow into that glorious beyond where all is peace, joy and happiness with him, I shall never cease to love him. God through him opened the way for me to start to school, and brethren, pardon me for being personal, but as this is actual experience, I continue to write. When I arrived in the school town where I went I had a wife, 2 children, one dollar and sixty cents in cash and all my possessions were in one medium size trunk. But God has said, Ask, and ye shall receive, and He had called me into service. On my arrival at school I only knew 2 people there. But very soon I knew quite a number of the good people who showed a willing hand to help the needy and many of the good people of Houston, Miss., both saint and sinner, shall always have a warm place in my heart, and by the help of God through this people, started by the one faithful brother in Christ, yet no blood kin, I spent nearly three sessions in Houston College, and sometimes I am asked the question, How did I live. I can only say, By the help of God. And, while I am weak in the ministry, and yet weaker educationally, I thank God that I can say, Whatsoever you ask, believing, you shall receive; for before I ever consented to preach the Word I often said, if God would prosper me, that within 10 years from the time, I could do an acceptable pastoral work, I would feel wonderfully blessed, and I can say without successful contradiction, only a little less than eight years have passed. I have been in the pastorate work since 1890, and have never yet had a deacon or other church member to indicate that I had best resign to keep from being voted out, as is often the case with the ministers of the country.

Brethren, take courage. If God be for us, who can be against us? Young men, if God says, Go, never question if the road is opened; for if God has granted the right of way and you are commissioned and find the road only marked out it may be your duty to cut out the trees, cane, vines, etc. Then do not hesitate, if you are sure you are elected to the office, do all in your power and God will give the increase. Surely no one can start under more unfavorable circumstances than I, and God has blessed me with even more than I asked for. There is a way for all that God requires of any one if we will but only use the means that are given us. Some young men seem to think it a dishonor to work their way in school, but, young man, look at some of our best men of the past. Where did they start, what did they endure, and where did they reach before God called them to render an account of the deeds done in the body?

Brethren, when you are impressed of a duty to help some young man start in life, do not think where will the repay come from, for it is he that giveth and he can also take away. How often is it that my heart is made to rejoice when I think over past life and see the working of God through man in its mysterious forms. The beloved brother, to whom I have referred, especially, rendered himself unpopular with some of his own kinpeople, but he through loving obedience, as he was always ready to render, said, that his first obligations were to his God then to the human family. May God bless his good widowed wife, for she too, never wearied at his great patience with my poverty.

Now brethren, just a word of encouragement is often of great value to the young of our country, and when you chance to see one of God's children striving under burdens of persecution of various kinds, search your own heart and see if there is anything you can do to help him. Then, young men, when opportunities are offered and

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help is presented, use the same as directed and God will do the rest. The fields are white, the harvest plenty, who will go and work today? Think of the many thousands who need to have the gospel preached and lived in their presence and how swift the time passes by, and it may be you, dear reader, should open your heart and your purse and help some Christian young man to be able to spread the good tidings. Perhaps some one of your blood may need help to accomplish that whereunto he is called, if so help him and then young Brother, when the gate is opened, enter in at once and begin service for the Master.

Yours in Christ,
CHARLEY D. POTTS.

Meeting At Bryan.

The pastor there is Geb. B. Butler, who came to Bryan only a few months ago, from the pastorate of the church in Natchez, Miss. He is an alumnus of the Baptist College of Clinton—certainly one of the most genuinely reliable schools in all the land, and he is also a student of the Seminary at Louisville. Many Texas Baptists know his distinguished Baptist uncle, Gov. Longino, of Mississippi. In recent years the older States have sent many noble sons to Texas, Mississippi especially being right at the forefront in this respect. The writer feels profoundly thankful to God for them all, and he is none the less grateful for the coming of the new pastor to Bryan. He has not a doubt that Pastor Butler is one of the most valuable acquisitions to the Texas ministry that we have had in many years. It would be difficult for the writer to exaggerate his excellent opinion of this recently arrived pastor. That he is wise and spiritual and large-hearted and deeply zealous and constructive in all his thinking and building, is apparent to any one, in one hour's association with this noble servant of God. He knows exactly what he is here for, and not one doubt is entertained as to his very large success in Bryan. Already he has led the church to the projection of a large building enterprise, to meet all the growing demands of that goodly little city for a generation. The building is to cost \$25,000, and of this amount \$20,000 is already subscribed, and the rest is expected soon. They hope to let the contract for the building in a few days, and to be able to occupy the building by fall. It is a striking outlook, and one's heart beats faster, in gratitude to God and enlarged hopefulness for His cause, as he beholds the large plans and efforts of the Bryan pastor and church.

The meeting had been well planned for by the church and pastor. That has very much to do in the successful conduct of any meeting. A large tent, well arranged in every way, was pitched in the courthouse yard. This was accessible to the whole city, and practically the whole city attended the meeting. During the last few days, the business men closed for an hour every morning, and the people attended even the day services, by the hundreds. The students in the two special schools

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also thus attended, and many of the senior students in the public schools attended. The sympathy and co-operation of all the people in the city was beautiful and Christly. Many souls sought the Savior and found Him precious in the forgiveness of their sins. Some thirty odd had been received for baptism when the writer left. Others will follow from time to time. It was a meeting of deep, quiet, serious waiting upon God. It was characterized by much prayer and by much personal work upon the part of God's people. When did such a method ever fail of most gracious results? People yet raise the question about how to have a revival. The Bible answers that question so plainly that no one need misapprehend it. Here is the Bible answer, as stated in the seventh chapter of second Chronicles: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven and will forgive their sin, and will heal their land." The church at Bryan took God at His Word, and He did not disappoint them. Theirs is a tremendous field at Bryan. It is a city of marked culture and prosperity. The church there may be a lighthouse for a vast section round about. She has almost unexampled resources and opportunities. She can, in God's strength, do wonders for human good and divine glory. God grant that she may do them, for His name's sake!—G. W. TRUETT, in Standard, Dallas, Texas.

Honor—What Is It?

M. CHANCE.

Honor thy father and thy mother, in order that thy days be long in the land which the Lord thy God giveth thee. Here is one of the commands given to Moses, and like the rest engraved upon tables of stones, to last forever. There can be no tradition in this, for it is the pivot point where our Christian civilization has its beginning. Pharaoh's heart had to be hardened to get God's people from under bondage, under the lead of Moses into a promised land. Our thoughts will run back to those early days as certain as the magnet will point to the poles of the earth. Without this principle of honor, there would not be cohesiveness enough to hold God's people together in any proper relationship. Honor is the rock we have to build upon. What a kinship we should feel for those early times, and later to John the Baptist. Men have false notions of honor, and duels are fought, along these lines, and nations go to war on the same principle, or sow to the winds, to reap a whirlwind of defeat at a cost of much life and treasure. When we figure upon mortality, we learn that the great mass of humanity perish when young and few live to see old age.

Do we ever stop to think over these matters in connection with this one law—Honor thy father and thy mother in order that thy days may be long in the land. It is here evident that honor has its re-

ward, and it is also evident that all the prayers offered and sermons preached, have failed to mould the war material into plowshares and pruning hooks. Our Bible goes in one hand, and the sword in the other, to meet the ends of justice. We honor God when we honor each other. Ministers and Christian Statesmen outlive all others in proportion to numbers, and why is it? Maybe it is to perpetuate correct history, and we have a long list of old patriarchs all the way from Moses up to Latimer, who died at the stake rather than lose his honor, in other words, inspiration. Is there any other word in the English language more forceful than this word honor? It can rob the gallows of its victim, stay the hand of the thief, or assassin and run the dramshop off into a herd of swine, off into the sea, and forever out of sight. When we speak of a heathen we leave this word out, but we have him among us as a menace, to civil and religious liberty, a blessing to the human family, and a question arises, how is the Ship of Zion to be steered? We cannot honor any one only from his ability to feel the meaning of honor in its fullest sense; when this is done, all those ugly crimes that lynchings are the outcome of, will cease to be so frequent. Social equality with the ignorant is the open door to all these outrages. I am as good as you are. God saw fit to fix 3 races of men, so we could see them as they are, positive, comparative and superlative, and we know of no law that will make things equal, that are not. We honor ourselves when we resist the encroachments of the negro or Indian. There is something in a Divine philosophy. We read in Genesis, after the creation, that he fixed bounds. We understand by this that God foreknew that man would so hybridize matters that what he fixed would be unfixed and the right to choose our own society is one of them. A higher plane of thought is sought to be destroyed and honor be smirched giving a great amount trouble that is hard to understand, and who is right,

Correction.

I notice in the publication of my report in reference to my work, I was made to say, "celebration of the Lord's welfare," instead of, "celebration of the Lord's Supper," as it really was. And again: "Twice the beginning of the year," for "since the beginning of the year." And "grieved at," for "grinned at." Surely, reading is no less admirable than legibility.

Yours,
F. N. BUTLER

Ordination.

1st Sunday in May, a Presbytery met with Ridge Church, consisting of Brethren Gorden, P. C. Barnett, and the writer with the following deacons added as council: Parker, Braswell, Brenham, Denso, Sessions, to set apart Brethren Gamilton and Thomas to the Deacons's office. After examination and charge and prayer they were set apart by the laying on of hands of the Presbytery.

W. S. FORD.

"Unisticism."

The above is a new word, and was invented—so far as we are informed—by Dr. T. T. Eaton, of The Western Recorder. Last year our Louisville papers had a lively time over "Baptisticism." The Baptist Argus exploited the latter word and sought to give it currency by claiming that it expressed the true method of advocating Baptist doctrine. A few months ago Dr. Gill, a Louisville pastor, prepared several strong papers which were read before the Pastors' Conference claiming that the New Testament taught clearly that there should be but one church in each city, no matter how large the city, nor how many its inhabitants, and that each church should have a plurality of elders or pastors, all of equal authority. These papers were published by the Argus and favorably commented upon. Some of us thought that Dr. Gill was writing merely in jest. But later it became evident that he was taking himself seriously and that others were taking to his theory.

Dr. Eaton, who is a pastor as well as an editor, and who belongs to the Pastors' Conference, was requested to prepare a paper on this subject, which he did, and which appears in last week's Western Recorder. He denominates Dr. Gill's theory "Unisticism." His paper embraces nearly a whole page in the Recorder and is strong, fresh, and refreshing. He begins with a declaration of the fact that "whatever the Bible teaches, we are bound to believe, and whatever the Bible enjoins we are bound to do." He then shows by the force of logical reasoning that if it could be shown that in Apostolic times there was but one church in each city and that that church had a plurality of pastors, that that alone would not be authority binding us to conform to that rule unless Christ in person or through His Apostles had given such command. He shows that Christ and the Apostles wore long flowing robes but does not think it therefore binding on us to follow such a fashion. That they reclined at meals, but he hardly thinks this makes it binding on us to lie down to eat. That they held their meetings in "upper rooms" but that hardly prohibits us from holding meetings on the ground floor. But Dr. Eaton is disposed to deny the fact that in Apostolic times there was but one church in each city. He says:

"In sending his salutations to different parties in Rome, Paul (Rom. 16:5) mentions Priscilla and Aquilla and adds, 'Likewise greet the church which is in their house.' This cannot embrace all the Christians in Rome gathered in one church, for that would include all the parties separately named, and, moreover, as Godet says 'κατα is distributive and supposes other places of worship.' Since a whole church, called 'the church,' was 'in their house,' there must have been more than one church in Rome. Note also (1 Cor. 16:19," Col. 4:5 and Philemon 2:10). Thobuck (Lange—Rom. 16:5) suggests that there were five churches in Rome. There may have been more than one church in

other cities also, and probably there were, as occasion arose for them. The early Christians had no houses of worship and no facilities for gathering large indoor assemblies. They met in 'upper rooms' and at such places as were convenient. Sometimes only two or three met, 'Where two or three are gathered together in my name, there am I in the midst of them'."

If this position can be sustained it is a death blow to the theory of the primacy of the church at Rome. Dr. Eaton shows how unwise it would be to have only one church in a city like New York or Chicago, composed of all races of people, speaking all kinds of language. That God is not the author of confusion but that "Unisticism" would lead to inevitable confusion and self-destruction. On the other hand the multiplication of churches in any city where there is a real demand for it is not contrary to the teachings of the New Testament, and reaches people that would not otherwise be reached, and develops those that if left in the big hive might be mere drones.

J. B. SEARCY.

A Reply.

In an article published in THE BAPTIST of April 21st, 1904, by Dr. J. R. Sample, of Summit, it is suggested, "does an organized church choir contribute to, or promote, spirituality in the church?" The doctor's own argument opposing an organized church choir very lucidly and definitely answers his suggestion in the affirmative. He says, "spiritual growth among the membership is in proportion to the amount of interest taken in religious exercises and services by the membership." In a number of instances, (in fact it is almost the rule and not the exception), the organized choir is a part of the membership. The choir must attend regularly, and must manifest a devotion to duty and to its purposes to be a success, and must therefore be an interested part of the membership. "Does an organized choir contribute to, or promote, spirituality in the church?" We may as well ask, does an organized church or an organized congregation contribute to, or promote, spirituality? If it does, then an organized choir is a part of the organized church or congregation, and one part cannot be a factor in the promotion of spirituality without the other. Co-operation, organization and system give strength to any institution, even a mounted choir.

The 'mounted' choir, isolated from the congregation is taken by many as an invitation to keep quiet and listen while 'we sing for you.' This cannot embrace all the Christians in Rome gathered in one church, for that would include all the parties separately named, and, moreover, as Godet says 'κατα is distributive and supposes other places of worship.' Since a whole church, called 'the church,' was 'in their house,' there must have been more than one church in Rome. Note also (1 Cor. 16:19," Col. 4:5 and Philemon 2:10). Thobuck (Lange—Rom. 16:5) suggests that there were five churches in Rome. There may have been more than one church in

has never heard any one reprimanded in our church for not keeping quiet while it sang, nor has it seen or heard of any "force," (vi et armis), being administered to compel quiet and attention. The choir and many other members of our church, have pondered long and weary to solve the cause of the unhappy, dormant condition of spiritual lethargy into which our church has lapsed for many years. And they are peculiarly grateful for the revelation contained in the doctor's article, that this condition is due to the fact that the rigid discipline exercised by the choir in commanding and enforcing obedience, "quiet and listening" to it while it sang to the congregation, has diminished so materially the attendance of the membership upon the church services. That it is because the "music" or singing, perhaps, rendered by it (the choir) was too cheap for the congregation. The choir acknowledges its profound gratitude also, for the further suggestion in that article that its "display" is more appropriate for the stage than it is for the House of God. It is pleased to be informed, however, that its faithful efforts are at least worthy of a place somewhere, and would possibly be appreciated by some people. The choir heartily endorse the sentiment that, "every church member who has a spark of the love of God in his heart delights in uniting his voice in songs of praise to Him, and ought to have every opportunity and encouragement to do so." We do not remember to have silenced or stilled any voice, nor to have suppressed the song of any praise to God. On the contrary the promoter of our choir has been dutifully zealous in seeking out any one who desired to lift his or her voice to God in praise and in song. The Christian or religious church member ought to support and cherish the biblical injunction, "Praise the Lord with harp; sing unto Him with the psaltery and an instrument of ten strings." Psalms 33 chapter, 2nd verse. "Sing unto Him a new song; play skillfully with a loud noise." Psalms 33 chapter, 3rd verse. This article says the "choir display" is better suited for the stage in rendering its classical anthems, and that they are too "cheap." They are no cheaper, no more classical and no more suited to the stage than the Word of God itself. The choir sing, "The Heavens declare the glory of God; and the firmament sheweth His handiwork," et seq. See, Chicago Anthem Book, page No. 34 and the 19th Psalm. The Choir sing, "Make a joyful noise unto the Lord, serve the Lord with gladness; come before his presence with singing," et seq. See Chicago Anthem Book, Page No. 106. and the 100th Psalm. We hope, in the light of the above references, that although our choir is "mounted," that we have as yet not ascended higher than God's Word will permit. It is said in the Good Book that in the majesty of God's kingdom there is exhortation to praise Him, "With trumpets and sound of cornet, make a joyful noise before the Lord, the King," 98 Psalm, 6th verse. The choir deplore the fact that "free exhibitions" are not appre-

ciated, and that they have been rendered in the wrong place, but they are consoled in the knowledge that the language of the anthems is the language of Holy Writ itself, and that therefore the fault complained of is in their rendition and not in God's Word. Our choir has been diligent in the dispensation of matters of importance, and in subordinating business affairs to the earnest and faithful discharge of what we conceived to be a sacred and a religious duty, and it wonders "Why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ." 14th Chapter of Romans, 10th verse. "Who art thou that judgest another man's servant?" Romans, 14th Chapter and 4th verse. "Let the deacons" after "being found blameless, use the office of deacon." Timothy 3rd chapter and 10th verse.

The Baptist choir here was organized and is maintained in the sincere hope and for the laudable purpose of contribution to and promotion of the spiritual welfare of our church, and the thought that it had, to a limited extent, at least, accomplished the objects of its ambitions, had been fondly cherished. It had in view the necessity for co-operation for the material advancement of the cause of Christ. It has striven to develop this influence both in the church and in our community. It has wrought patiently to inculcate a disposition on the part of the church membership to attend church service. It has devoted time, attention and whatever talent it may have had in that regard to that branch of religious worship which would, or at least should, inspire those who are out of Christ to nobler deeds and loftier ambitions. Its constant rule has been to offend no one, but to discharge in an humble, Christian spirit that function in a well governed church without which all services are imperfect and incomplete. The solace now is only in the belief that He for whom it is intended, and whose praises we delight to sing, looks upon our integrity of purpose and sincerity of heart in a more charitable light than those who seek to criticize adversely.

We want THE BAPTIST to publish this in this week's issue, and if you can spare the room, please publish Dr. J. R. Sample's discourse on the affair, in week before last number and this article, right under, so that everybody will better understand.

And oblige yours truly,

CH'IR.

Summit, Miss.

[Lack of space forbids.—Ep].

Saul.

One of the most dangerous doctrines and influences ever brought to bear on the minds of unsaved people (we will not except the saved either) is the erroneous idea, sometimes advocated by professors of religion, that Saul, the wicked king of Israel, was saved and enjoyed the rewards of a saint in heaven. Every sentence in the Word of God that in any way deals with, or

Hillman College Commencement.

Musical Recital, May 21, 1904, 8 p. m. Commencement Sermon, May 22, 1904, 11 a. m., by Rev. W. E. Ellis, of Crystal Springs.

Missionary Sermon, May 22, 1904, 8 p. m., by Rev. W. E. Ellis, of Crystal Springs. Graduating Exercises, May 23, 1904, 10:30 a. m.

Annual Reception, May 23, 1904, 8 p. m. All the friends of the College and the public generally are cordially invited to be present at these exercises.

JOHN L. JOHNSON.

Clinton, Miss., May 2, 1904.

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

Livingston.

We have just closed a fine meeting. Rev. E. S. P'Pool of Hermanville, assisted us. Splendid preacher and fine mixer—a noble good man. A competent critic remarked to me, What a mind that boy has! He is truly a soul winner. Wife and I have heard him at B. Y. P. U., at Meridian and put our eye upon him and got him. Results show 25 professions—20 additions—16 by baptism. Church and city much revived. Hope to see you at Convention. My heart goes back to Mississippi. Is there room for me?

B. L. MITCHELL.

Intensity, Good and Bad.

Intensity of thought and action may be good or bad according to the spirit in which it is used. If a man is so intense that his devotion to his work makes him cross with his children and curst with his friends, his efficiency in the work itself is blunted. A man can be intense and at the same time mindful of the rights of those about him. It is not enough to gain a single aim in one's work. Said a prominent business man of great interests, whose aggressive energy was known far and wide, "I had rather have a man's respect without his business than his business without his respect." Men of strong personality and dominant will can have business, and friendly fellowship, and gentleness in the home if they care to.—S. S. Times.

J. M. H.
Hutson, Miss.

THE BAPTIST.

42.00 Per Annum in Advance.

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MISSISSIPPI BAPTIST PUBLISHING COMPANY,
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T. J. BAILEY EDITOR AND MANAGER.

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Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

The Three Boards.

It is known by intelligent Baptists that the Southern Baptist Convention has three Boards, the Foreign Mission Board, the Home Mission Board, and the Sunday School Board. It affords THE BAPTIST real pleasure to announce to its large circle of readers that all these will go to the Convention this week *out of debt*, and each with a balance in its treasury and bright prospects in the future. Indeed, the latter always does this identical thing, and its balance is always large.

Surely Southern Baptists have abundant reason to be thankful and courageous. The financial success is splendid, but when we consider, in connection with it the great spiritual blessings which have been bestowed upon our mission fields, we are made to feel that truly the Lord is good.

Some of us remember how heavy our hearts have been when we turned away from the Convention to enter upon a new year's work, with a debt on both the Home and Foreign Boards. Of course, the Convention which meets tomorrow will cling to its old watchword, "Forward,"

THE BAPTIST.

May 12,

for delivery May 20th. It is at once the best and the cheapest book on the market. It has 303 hymns, which is from 40 to 70 more than are found in other books of its kind. That the hymns and tunes are selected and arranged by Dr. Doane—the best living man for such work—proves that the book is of the highest merit. Much of the choicest and most devotional music in use today was composed by Dr. Doane. This is in the book along with new pieces never before published. The next best man to Dr. Doane along this line is Mr. Wm. J. Kirkpatrick, and he assisted in the preparation of this book, furnishing his best pieces. Then the old favorites are here, and, as we are glad to see, *they are set to the old favorite tunes*. Often we see an old hymn set to a new tune the people cannot sing.

We have examined the proof sheets of *Glorious Praise* and we do not hesitate to pronounce it the best book of the kind yet prepared. Dr. Doane regards it as the crowning work of his life, and it will be a great monument to him. Every hymn has its tune given, and this is not true of the other gospel song books.

Other books are higher priced also. Bound in paper they sell for \$30.00 a hundred, while *Glorious Praise* with from 40 to 70 more hymns, and bound in cloth, sells for \$25.00 a hundred. Single copies 35 cent each, \$3.60 a dozen, and \$25.00 a hundred. The last two do not include carriage.

The mechanical work has been exceedingly well done. There is no neater page in any music book than those in this book, and the material is the best. The books can be opened freely without danger of breaking off the back, and thus they will last longer than many now in use. Indeed, from every point of view, this is the book to get for Sunday-schools, for devotional and revival meetings, as well as for general purposes. Note the fact and tell your friends that the gospel song book long waited for can now be had.

Notes and Comments.

Rev. J. P. Horton, of Byhalia, honored this office with his presence *en route* to Gulfport to attend the Grand Lodge of the Knights of Pythias. He brings words of good cheer from his field of labor.

The Mississippi Odd Fellow is the name of a very readable 8 page monthly, which made its first issue in March. Mr. Will E. Champlin is the manager, Gulfport its place of publication, and its subscription price \$1.00 per annum.

Commencement Week at Jackson College begins next Sunday. The graduation and closing exercises occur on Thursday. President Barrett, who is now completing his tenth year here, will be glad to see all friends of the college present at any of the exercises.

Glorious Praise.

As expressive of our estimate of this new book, we reproduce the following editorial from the Western Recorder:

"*Glorious Praise*," The new song book by Dr. W. Howard Doane will be ready

599.06 in excess of the previous year. The Home Board goes to the Convention out of debt, and with a bright outlook for the future. The aggregate from all the State is 23 per cent. above last year.

Quite a large number left Jackson yesterday at 2:30 p. m., on the I. C., limited for Memphis, in the "Baptist Special," for the Convention. The editor and several others from here were in the party.

The May number of *The Twentieth Century Home* is especially rich in its contents. This magazine, though only four months old, is forging right to the front in the sisterhood of its kind. It will not fail to interest and repay the reader.

The first Sunday was a good one at Gulfport. There were six additions to the church, making twenty one since Pastor Grace went there. Also a site for a pasto-rium has been secured and a good sub-scription for building same.

On last Thursday early in the afternoon Mr. E. T. Ray, a carpenter, fell from the top of a turret on the new four-story hotel on East Capitol Street, and was instantly killed. It was a very sad death, as the young man was away from relatives.

Bro. Bryan Simmons, who has just returned from the Seminary, has accepted Brandon and Flora, time equally divided between the two places, and residence at Flora. This is a good field and a good man in it. It was made vacant last January by the resignation of Bro. J. R. Nutt, who went to Ackerman.

We are now running regularly in our columns a double column advertisement of the Southern Business University of Mobile, Ala. Those who are contemplating a business course might find it much to their interest to turn to this advertisement and note the advantages offered by this deservedly popular business institution.

During the past year the total contributions, including box valuations, of the Woman's Missionary Union, are \$112,042.78. This is an increase of \$21,581.18 over last year's offerings. The grand total of contributions during the sixteen years since the Woman's Missionary Union was organized to the Boards of the Southern Baptist Convention, Home, Foreign, and Sunday School, has been \$995,198.45.

We hope to be able to treat our readers next week to a fine report of the Southern Baptist Convention, one of the greatest bodies that meets upon the globe. Hundreds will read with keen interest of the doings of this great body. Very many more ought to read of it. Reader, could you not conscientiously speak a word commendatory of THE BAPTIST to your neighbor? It might induce him to become a regular reader of our State paper, and thus be a blessing to him and a help to the cause.

The total cash received from Mississippi for Home Missions during the fiscal year ending April 30, is \$8,209.64. This is \$2,

1904.

Rev. D. B. Allen, one of our fine young men, has accepted the care of the Baptist Church at Louisville, Texas. Our best wishes follow this brilliant young brother.

We are in receipt of an invitation to be present at the Twenty-fourth Anniversary of the Eunomian Society, Blue Mountain College, on May 14th. We regret that we cannot go. The programme is gotten up in beautiful style.

Rev. R. S. Gavin, late of Meridian, has accepted the pastorate of the First Baptist Church of Bessemer, Ala., and has entered upon his work there. Mississippi regrets to lose this brother, but wishes him the largest measure of success.

We have just been notified by the post-office department that John Ballie & Co., of Philadelphia, Pa., who have been running an advertisement in THE BAPTIST, is a fraudulent concern. Hence we hasten to publish them as such for the protection of our subscribers.

The programme of the Commencement Exercises of Poplarville High School has just reached the editor's desk. It is executed in artistic style. The exercises embrace May 12-15. With this programme comes an invitation to the editor to be present. He regrets his inability to do so.

Frank M. Wells, Memphis, Tenn., is conducting meetings in Missouri, with his time all employed for the remainder of the year in that State. He closed meetings with the First Baptist Church Campbell, with four acclamations and the church much revived. The Evangelist did the baptizing as the church is without a pastor. One is soon to be on the field.

At the last session of the legislature it provided for the establishment of two permanent Branch Experiment Stations, one in the Yazoo and Mississippi Delta, or in some county adjoining said Delta, and one in the northwestern part of the State. The Board of Trustees of the A. & M. College have this matter in charge. At a recent session of said Board a committee consisting of five was appointed to visit proposed locations. Any community desiring one of these stations should communicate with Prof. R. C. King, Secretary, A. & M. College, Agricultural College, Miss.

A Correction.

In my article of last week (May 5th issue) is a mistake which makes an expression nonsensical. It occurs in this expression: "The minister said he had gone to heaven because he believed in Jesus, the proposition of which," etc. I intended, and so wrote it I think, to say the first proposition of which, etc., meaning that it is very true that he had gone to heaven (the first proposition) if he believed in Jesus (the latter proposition).

P. A. HAMAN.

THE BAPTIST.

9

Nature Lends

Every one knows that Royal Baking Powder is absolutely pure. Hence the housewife uses it with implicit confidence and without question, and she is justified in so doing.

But how few realize that Royal Baking Powder in its chief ingredient is a direct product of the healthful and delicious grape. This ingredient of the grape, crystallized and ground into a palpable powder, is the cream of tar-
taric acid. This is the active principle of every part of Royal Baking Powder. These properties are indispensable to the healthfulness of the body, and those of the grape, as used in the "Royal" are the most delicate and healthful of all.

It is that Royal Baking Powder is food superlative both in flavor and in someness.

ROYAL BAKING POWDER CO., NEW YORK.

Mississippi Baptist Convention.

This body will meet in its next session with the Hattiesburg brethren, on July 6, this being Wednesday before the second Sunday in July, 1904.

For Him Who Runs.

The May number of the *Woman's Home Companion* bears out its reputation of being a home magazine for everybody by the timelessness and varied appeal of its features. Hudson Maxim's starting article "The Wonders of Modern Warfare" satisfies a present curiosity. "At Home with Admiral and Mrs. Dewey" is a chatty sketch of the home life of the great naval officer. The "Daughters of the American Revolution" will be read by women who care for their ancestors. There are some especially charming outdoor features, such as Porch-Palors in the New South, "An Interesting Family of Racoons," "A Home-Made Water Garden." Mrs. Low's cooking articles and Miss Gould's "Fads and Frills" are as timely as always, and the fiction includes a strong Mennonite story by George Shock, a delicious Irish story by Seumas Macmanus and a love-story by Julia Truitt Bishop. Published by the Crowell Publishing Company, Springfield, Ohio, one dollar a year; ten cents a copy.

the people throughout the South desire to restrict crime among the negroes. To this the Cumberland *Presbyterian* justly remarks:

"No, the South is not getting rid of the saloon simply because the saloon is hurting the negro. The South is merely doing what every other part of the world would do if it had a chance—it is allowing the voice of the more intelligent and virtuous majority to be heard, and the inevitable result has been the overthrow of the saloon. With this problem solved, and the evils of the rum traffic removed, the solution of the race problem will become simpler, for, except the devil, the only consistent and faithful advocate of ignorance and immorality is the saloonkeeper, and his influence on the negro has helped neither the mind nor the morals of the black man."

Absolution in Haste.

The daily papers in Italy announced to the world that during the Holy Week a cardinal has bestowed absolution upon believers who are in a hurry. The process is very simple and accommodating. People having no time to go to confession for the cardinal has bestow the absolution upon them. The cardinal stands in front and touches them with a stick, a magic stick! And they can go home with their conscience lighter than when they came. That's the religion of the Vatican in this century of electricity!—Rev. F. Grilli.

When the universe ceases to be a riddle it becomes a revelation.—Ram's Horn.

Why the South is Becoming Prohibition.

Advocates of the Saloon in accounting for the adoption of prohibition in so many places in the South, give as a reason that

SOUTHERN BUSINESS UNIVERSITY, Mobile, Alabama.
Special Offer for the Spring and Summer Months, \$64.50.

Will pay your Tuition, Board and Lodging for a three (3) months' course at Southern Business University, in either Shorthand, Bookkeeping or Telegraphy. We have just arranged a Boarding Department in the home of Mr. L. L. Shoemaker, our Vice-President; meals, \$10.00 per month; rooms from \$1.50 to \$2.50 per month, according to location and number accommodated in each room; 20 minutes walk from the College; cars pass the house; short walk to the Bay Front and Park.

Our students get reduced rates in our magnificent new Y. M. C. A. Building and equipment, costing \$100,000.00. Have full access to Library, Gymnasium, Bathrooms and Swimming pool. Those who enter for the combined course will be presented with a ticket covering their College term.

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Diplomas awarded in all the departments.

Wire us when you expect to arrive and we will have a representative meet you at the train. Address either C. M. WILLIAMS, President, or L. L. SHOEMAKER, Vice Pres.

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when quick and permanent relief may be had by using

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The most quickest and most certain remedy for relief of pain. Used internally or externally, it immediately relieves Asiatic Cholera, Cholera Morbus, Diarrhea, Dysentery, Cramps, Colic, Disruptive Pains, Neuralgia, Rheumatism, Lumbago, Tinnitus, Headache, Sore Throat, Diphtheria, Backache, Bruises, Sprains, Frost Bites, Chills, Fever and Ague, Flatulence, Indigestion and many other ills attended by pain.

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It is a doctor in the house in all cases of emergency. Relieves beast as well as man. Price 25c, 50c, and \$1.00 a bottle.

Remember It Banishes Pain.

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**ANNOUNCEMENTS!
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Via Illinois Central R. R. to New Orleans and the weekly Southern Pacific S. S. "Louisiana" to Havana. Leave Chicago and Cincinnati Fr. day morning, leave St. Louis and Louisville Friday noon, arrive New Orleans Saturday 10:00 a. m., leave Saturday 2:00 p. m., arriving at Havana Monday morning. Round-trip and one-way through tickets at unusually low rates. Free Illinois Central R. R. Illustrated Folder on Cuba, giving all particulars, on application.

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Ocean steamship sailings from New Orleans for Mexico, Panama, Central and South America, West Indies and Europe concisely set forth in a special folder issued by the Illinois Central R. R. Send for a copy.

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Special Tours of Mexico and California via the Illinois Central and New Orleans under the auspices of Raymond & Whitcomb, will leave Chicago Friday, February 12, for Mexico and California via New Orleans, also from Chicago Friday, March 4th, for California via the Illinois Central and New Orleans. Entire trips made in special private vestibule trains of finest Pullmans, with dining car service. Fascinating trips, complete in every detail.

Illinois Central Weekly Excursions to California. Excursion cars, through to Los Angeles and San Francisco as follows: Via New Orleans and the Southern Route every Wednesday from Chicago; every Tuesday from Cincinnati. Via Omaha and the Scenic Route every Wednesday from Chicago.

NEW ORLEANS.

A delightfully unique city for the tourist to visit. Winter tourist rates now in effect. Double daily service and fast steamheated vestibule trains with through sleeping cars, buffet-library-smoking car service and all meals en route in dining cars. Ask for an illustrated book on New Orleans.

GULFPORT, MISS.

The Great Southern Hotel, at Gulfport, Miss., on the Mexican Gulf Coast, has 250 rooms single or en suite, with or without bath. Steam heat, electric light, hot and cold running water, and telephone in every room. Reached via Memphis and the Illinois Central's fast morning trains, carrying sleeping and buffet library cars, with a single change, on same train en route to Memphis, into through sleeping car to Gulfport. Send for illustrated folder describing Gulfport and the hotel.

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Direct Pullman Sleeping Car Service via Memphis. Send for book describing this most interesting of health and pleasure resorts.

Full particulars concerning all of the above can be had of any agents of the Illinois Central, or by addressing the nearest of the undersigned representatives of the "Central."

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A. J. McDUGALL, D. P. A., New Orleans.
A. H. HANSON, G. P. A., Chicago.
JNO. A. SCOTT, A. G. P. A., Memphis.

The Queen & Crescent Route announces that it has arranged to sell, during the period June 1st to September 30th, tickets reading from points in Louisiana and Mississippi to St. Louis, via Meridian and the M. & O. R. R., thence by direct route to any Summer Tourist Resort in Tennessee, Virginia, or the Carolinas, thence home by direct route, with privilege of stop-over at St. Louis to attend Louisiana Purchase Exposition, and final limit of October 31st, at rate based on 80 per cent. of the sum of the one-way rates by the route of the ticket, or the reverse of the above routing.

This is to enable summer tourists to visit the Exposition, either going to the summer resort at which they desire to spend the summer, or on the return journey from such summer resort.

GEO. H. SMITH, Gen. Pass. Agent.

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—TO—

MEMPHIS, ST. LOUIS, CHICAGO, and LOUISVILLE.

SCHEDULE, Effective April 3, 1904:

No. 1. No. 3. No. 5.

Leave Jackson: 5:25 a. m. 3:35 p. m. 4:30 a. m.

Leave Hattiesburg: 8:10 a. m. 7:00 p. m. 7:58 a. m.

Arrive at Gulfport: 10:05 a. m. 10:00 p. m. 11:15 a. m.

No. 2. No. 4. No. 6.

Leave Gulfport: 7:50 p. m. 7:00 a. m. 4:05 p. m.

Arrive Hattiesburg: 10:00 p. m. 10:35 a. m. 7:20 p. m.

Arrive at Jackson: 1:05 a. m. 2:10 p. m. 10:45 p. m.

GULFPORT — Mississippi's Greatest Deep Water Port, only twelve hours from Memphis.

AT JACKSON — Connections made with Illinois Central R. R. to all territory north, east, south and west; with Alabama & Vicksburg to Texas and the southwest.

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Low Rates to World's Fair.

On May 19th, the Mobile and Ohio R. R. will run coach excursion at very low round trip rates to St. Louis from stations Montgomery, Ala.; Meridian, Miss.; Booneville, Miss., and intermediate stations. Ask agents for particulars.

Excursion Rates Southern Railway.
TO PITTSBURG, PA., AND RETURN.
Account Conference National Association of Manufacturers, Southern Railway announces one firstclass fare plus 20 cents for the round trip to Pittsburg and return. Tickets to be sold May 14, 15 and 16, final limit May 21, 1904.

TO DALLAS, TEX., AND RETURN.
Account General Assembly Cumberland Church, Southern Railway announces rate of one firstclass fare plus \$2.25 for the round trip to Dallas and return. Tickets to be sold May 15-18, final limit May 21, 1904.

TO BIRMINGHAM AND RETURN.

Account Conference for Education in the South, Southern Railway announces rate of one fare plus 25 cents for round trip to Birmingham. Tickets to be sold April 25 and 26, final limit May 5, 1904. A special train will bring the Robert C. Ogden party of prominent educators from the East. Men of prominence from all parts of the United States are expected to participate in this Conference.

TO CHICAGO AND RETURN.

Account General Conference A. M. E. Church, Southern Railway announces a rate of one fare plus 50 cents for round trip to Chicago and return. Tickets to be sold April 29, 30, May 1 and 2, final limit May 10, 1904. By depositing tickets and payment of fee of 50 cents, final limit may be extended until June 10.

For tickets and detailed information see nearest Agent, or write

J. C. LUSK,
District Passenger Agent.
R. B. CREAGH,
Traveling Passenger Agent.
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You may try the pen a week, if you do not find it as represented, fully as

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if not entirely satisfactorily in every respect, return it and we will send you \$1.10 for it; the extra 10c. is for your trouble in writing us and to

show our confidence in the merits of The Laughlin Pen.

Illustration on left is

full size of Ladies' style,

on right, Gentlemen's

style.

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Scfety Pocket Pen Holder sent free of charge with each pen.

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Orchard 7:27am 4:37pm

Crusher 7:33am 4:43pm

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Wilmer 7:57am 5:07pm

Latonia 8:15am 5:23pm

Brushy 8:20am 5:30pm

Donovan 8:27am 5:37pm

Evanston 8:36am 5:46pm

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If you have offensive pimples or eruptions, ulcers on any part of the body, aching bones or joints, falling hair, mucous patches, swollen glands, skin itches and burns, sore lips or gums, cutting, festering sores, sharp, gnawing pains, then you suffer from serious blood poison or the beginning of deadly cancer. You may be permanently cured by taking Botanic Blood Balm (B. B. B.) made especially to cure the worst blood and skin diseases. Heals every sore or ulcer, even deadly cancer, stops all aches and pains, and reduces all swellings. Botanic Blood Balm cures all malignant blood troubles, such as eczema, scabs and scales, pimples, running sores, carbuncles, scrofula. Druggists \$1. To prove it cures, sample of Blood Balm sent free and prepaid by writing Blood Balm Co., Atlanta, Ga. Describe trouble and free medical advice sent in sealed letter.

An Old Field Weed.

Many seeing that old field weed, the mullein stalk, never consider the good it is accomplishing in curing lung troubles. It presents in Taylor's Cherokee Remedy of Sweet Gum and Mullein the finest known remedy for coughs, croup, colds and consumption. At Druggists, 25 and fifty cents.

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Are a, purity and flavor unsurpassed by any popular priced package coffee on the market. The coffee in this blend is selected with utmost care, and is very superior.

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It settles easily, is delicious, stimulating and satisfying. Save the signatures.

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Fast Selling Book. Tells how many church members travel with the world, and vividly sets forth the final compromise with sin. It is a keen rebuke to the spirit of worldliness in the church, and should inspire the reader to a life full of consecration to Christ.

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The best of his Famous Writings, selected by himself shortly before his death.

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It is a powerful tonic and appetizer.
Will cure that tired feeling, Pains in Back, Head and Prof. It is a safely vegetable compound, and contains NO QUININE OR ARSENIC. Prepared by
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WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.

P. O. Clinton, Miss.

[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:

Mrs. E. G. Hackett, President, Meridian; Mrs. W. R. Woods, Secretary, Meridian.

Program.

May, 1904.

Subject:—"Africa and Japan."

"Attempt great things for God!"—Wm. Carey.

1. Scripture: A Contrast. "Behold your God," Isaiah 40:9-31; Psalm 115:4-8. This may be made more effective if an idol can be shown.

2. Prayer: For those in heaven lands, remembering especially our missionaries in Africa and Japan.

3. A Japanese Message. Write it on paper about five inches wide, two yards long. Select material for "message" from leaflet, "Our Workers and Our Work in Japan," by Dr. E. E. Bomar.

When it is all written, begin at the end and roll it up. In reading, the roll should not be unwrapped any faster than read.

4. Hymn: "Before Jehovah's Awful Throne." This was sing at divine service held on board Commodore Perry's flagship when his fleet anchored in Japanese waters Sunday, July 19, 1853.

5. Nuggets From Africa by different members. To be found in leaflet, "Our Work in Africa," by Rev. C. E. Smith.

6. Worth Reviewing: Great statesman born in Africa—Moses. Three great men who gave their lives for Africa, and died on their knees—Schmidt, Krapf, and Livingstone. Name of a missionary who said, "If I had a thousand lives, Africa should have them all!"—Mackenzie. Greatest person ever in Africa—Jesus.

7. Roll Call: Responded to by verse of Scripture, or bright anecdotes about famous missionaries in Africa.

8. Minutes of Last Meeting Other business.

9. Read Circular regarding "Young Banker's Friend, Money Box" What

Tired Out

You want to know how to get my lamp chimneys.

(1) Your grocer sells them, if he is fit to be your grocer; may be he don't.

(2) If you'll write me, I'll send you my Index; that tells everything.

MACBETH, Pittsburgh.

"I was very poorly and could hardly get about the house. I was tired out all the time. Then I tried Ayer's Sarsaparilla, and it only took two bottles to make me feel perfectly well."

Mrs. N. S. Swinney, Princeton, Mo.

Tired when you go to bed, tired when you get up, tired all the time. Why? Your blood is impure. You are living on the border line of nerve exhaustion. You need Ayer's Sarsaparilla.

\$1.00 a bottle. All druggists.

Ask your doctor what he thinks of this grand old family medicine. Follow his advice and we will be satisfied.

Take Ayer's Pills with the Sarsaparilla. They act on the liver, cure biliousness, headache, constipation.

J. C. AYER CO., Lowell, Mass.

thank you for it?

10. Narrative Leaflet: "The Woman Who Gave Herself."

11. Remember in Prayer the meetings of the Convention and Woman's Missionary Union, in Nashville, Tenn., May 12-16.

Our Monthly Study—Africa And Japan.

AFRICA.

Rev. T. J. Bowen in the introduction to his valuable book entitled, "Central African Mission," says, "No quarter of the globe is so imperfectly known as Africa." Perhaps it may be truthfully said also, that the amount of information obtained, as to its climate and inhabitants, has not had the effect to attract white people to that dark continent.

Of Africa something may be said, which ought to add to its interest in the mind of the Bible student. Joseph was once an honored ruler over that land. God's people were saved from famine by taking refuge there. The infant Savior found there an asylum from the sword of the cruel king. A man who claimed Africa as his home, bore our Savior's Cross, when he fainted beneath its weight. The Ethiopian Eunuch and Apollos of Alexandria were doubtless proud to be citizens of the Dark Continent."

J. T. J.

DURANT, MISS., APRIL '94.

Mrs. JULIA T. JOHNSON:

DEAR SISTER:—Our Ladies Aid kept the week of Self Denial and prayer. We had not a large attendance, but it was much enjoyed, and we had a spiritual uplift. The meetings were instructive, prayerful and helpful.

After the declaration of peace between the States, our Board

Monday afternoon at the regular meeting, we felt like praising the Lord, when the envelopes were opened and the money counted. The full offering was \$15.00, this was for Home Missions. Our regular dues \$4.00 for Tichenor Memorial fund and \$4.00 for Foreign Missions, were handed the pastor to be forwarded to Bro. Rowe. We did more than this as individuals through the church. We have some as consecrated women here as I have found anywhere. They speak so sweetly of Mrs. Tull, the former pastor's wife, that I am sure I will love them more the longer I work with them.

STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY, JSS.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & CO., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886. A. W. GLEASON.

Notary Public.

SEAL.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.

By Sold by druggists, 75c.

Hall's Family Pills are the best.

SOME OF THE BEST.

OUTLINE SERMONS AND PLANS FOR EVANGELISTIC WORK.	PERRIN.
NET.	\$ 1.20
THE CRISSES OF THE CHRIST, by Campbell Morgan.	NET. 1.50
NATURE IN THE WITNESS BOX, NET.	75
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HEART SIDE OF GOD, Keigwin.	NET. 1.00
STORY OF THE NAZARENE, Noah K. Davis.	1.75
REVIVAL ADDRESSES, Torrey.	1.00
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20TH CENTURY SUNDAY SCHOOL.	50
QUIET TALKS ON POWER.	NET. 75
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MOZLEY'S LEMON ELIXIR is an ideal laxative, made from the juice of pure lemons, and has no equal for cleansing the system of all impurities. It acts promptly on the bowels, liver and kidneys, and does not grip or cause any unpleasantness. 50 cents per bottle at all drug stores.

J. T. J.

DURANT, MISS., APRIL '94.

Mrs. JULIA T. JOHNSON:

DEAR SISTER:—Our Ladies Aid kept the week of Self Denial and prayer. We had not a large attendance, but it was much enjoyed, and we had a spiritual uplift. The meetings were instructive, prayerful and helpful.

After the declaration of peace between the States, our Board

There's Health

IN

Lemon Juice

Various experiments by eminent scientists have proven the great value of lemons in destroying the germs of typhoid and other fevers. Germs of diseases are deposited in the system by the failure of the bowels to act regularly. MOZLEY'S LEMON ELIXIR is an ideal laxative, made from the juice of pure lemons, and has no equal for cleansing the system of all impurities. It acts promptly on the bowels, liver and kidneys, and does not grip or cause any unpleasantness. 50 cents per bottle at all drug stores.

Mozley's Lemon Elixir.

Made of Lemons.

100% LEMON JUICE.

Dropsy
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Gives Quick Relief.
Removes all swelling in 8 to 20 days; effects a permanent cure in 30 to 60 days. Trial treatment given free. Nothing can be fairer. Write Dr. H. H. Green's Sons, Specialists, Box G, Atlanta, Ga.

100% LEMON JUICE.

Stumbling Blocks.

A PLEA FOR THEIR REMOVAL—
THE OPEN SALOON, THE ONE
GREAT FOG OF PROGRESS.

It is easier to tear down than to build up; and this applies to character and good morals as well as to material things. Human nature, like the flowing water, tends toward the lower levels and effort is needed to build up character and nobility of life. There are many among us who seem incapable of choosing the right course or of maintaining right principles unless assisted and held up by those who are easily influenced and led into wrong doing by their surroundings. Thousands no doubt are led to drink through having the open saloon continually placed in front of them, and too weak to say no, fall. Thousands of boys and young men get started in the wrong road in just this manner. It is safe to say that no other influence today is doing so much to demoralize the character of our youth as is this one thing of the open saloon. We as citizens of Canon City have the power to crush this evil and to render the road of those who are weak just that much easier to travel. And in considering this matter it is not considering alone the welfare of the individual, but the highest interests of the State. The youth of today will be the law makers and business men of tomorrow; and no man will be a success in life in the highest and fullest sense of the word, who gets his training in the saloons and gambling houses. It is a matter of moment to everybody in the community and one demanding wise action.—Canon City Times

Our Duty to the Obscure.

Sorrow, at best, is lonely, but

A Texas Wonder

Hall's Great Discovery.

One small bottle of the Texas Wonder, Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all regularities of the kidneys and bladder in both men and women, regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment and seldom fails to perfect a cure. Dr. E. W. Hall, Sole Manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

READ THIS.

Jackson, Miss., Jan. 17, 1899.—I have for years been a sufferer from kidney and bladder troubles. I have tried all remedies that I could find, and had almost given up all hope of ever getting relief, until I tried Hall's Great Discovery. I am now using it and feel like a new man. Its effect is wonderful.

G. W. WILLIAMS,
Ass't Chief of Police.

The National Educational Association.

ANNUAL MEETING, ST. LOUIS, MO., JUNE 27
TO JULY 1, 1904.

The National Educational Association, composed of Educators from all parts of the country, will hold its forty-third Annual Session at the Louisiana Purchase Exposition, St. Louis, from June 27th to July 1st, this year.

All of the General Sessions, as well as the Sectional Sessions, will be held in World's Fair Buildings.

The headquarters of each State will be located in the State Building on the World's Fair Grounds.

On the night of June 28th, a reception will be tendered to the delegates, at the Mission Building.

The local Committee, of which W. A. Carpenter, of St. Louis Board of Education, is chairman, advises that ample provision has been made to accommodate, either in hotel or private houses, all who may attend, and that detailed information can be obtained by addressing him.

The Queen & Crescent Route has announced very low round trip rates to St. Louis for the World's Fair, which will be available for delegates and others desiring to attend the N. B. A. Meeting.

For details, inquire of local ticket agent of the Queen & Crescent Route, or address GEO. H. SMITH,
Gen. Pass. Agent, New Orleans, La.

On May 19th, the Alabama & Vicksburg Railway, from all stations on its line, will have in effect a special low rate to St. Louis and return, on account of the World's Fair. The rate from Meridian, Vicksburg, and other intermediate stations, will be \$11.45, for the round trip. Tickets will be sold on one day only, May 19th, bearing limit to leave St. Louis returning, not later than ten days from date of sale. These tickets will be first-class in every particular, but will not be accepted for passage in sleeping or parlor cars.

Full and detailed information will be cheerfully furnished by application to any agent of the Company, or,

GEO. H. SMITH,
Gen. Pass. Agent, New Orleans, La.

Notice!

I want every man and woman of the United States interested either for themselves or friends, in the cure of Opium and Whisky habits to have one of my books on these diseases. Address Dr. B. M. Wooley, Atlanta, Ga., Box 389, and one will be sent you free.

How often do we make it lonelier by a thoughtless word! When reports of awful storms at sea come in, some readers tremble until they see that the suffering was chiefly confined to the steerage passengers, and then, with relief, they say, "Oh, it was only the steerage!" Shall we reserve our pities and sympathies for the first cabin? The world can ill afford to lose its prominent people,—when they are worthy,—and public interest naturally centers in public men. But let us not put a penalty upon obscurity, nor underestimate the sorrows of the unknown. Rather let us make the greater effort to lighten the burden of grief of the obscure because they are obscure. Let us rate hearts and souls as God rates them. Let us pity as God pities, and help as God helps.—S. S. Times.

Attention is called to the announcement in this issue of the opening, July 2nd, of the Monteville Assembly.

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BY A \$30,000
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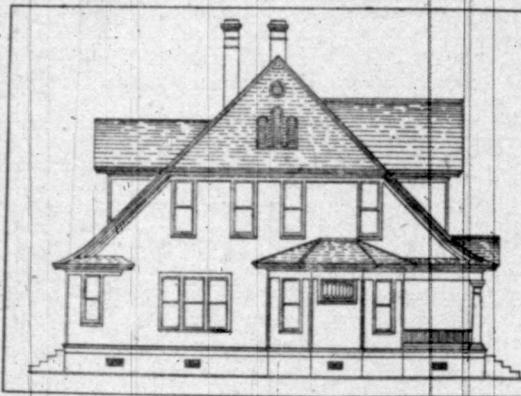
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FAIR
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1904

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All those desiring to reserve entertainment at Hotel Epworth may do so by sending \$2 for a Certificate of Entertainment, which will insure the holder the low rate of \$1 per day for as many days as desired. We advise our friends to apply at once, as the number of Certificates so issued will necessarily be limited, and will be advanced after April 30th. Address Epworth Hotel Co., St. Louis, Mo.

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